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## Lines

TO A PREMATURELY ELATED, EXCESSIVELY CONFIDENT,  
AND QUITE TOO PREVIOUS FRIEND.

"O wad some power the giftie gie us  
To see oursels as ithers see us."

We sometimes think we've reached the heights towards  
which we've long aspired,  
We think we've won the laurel wreath our hearts have so  
desired;  
But sometimes we're mistaken; and 'tis pretty safe to bet  
That the dazzling heights of fame by you, have not been  
reached as yet.

We call our talent *genius*—and are apt to rank it high,  
And we dub ourselves as *poets*, when we only versify;  
And it very often happens that our friends' too partial  
praise  
Doth fan the flame of our vanity to a most tremendous  
blaze.

'Tis well to use our talent, and improve it all we may,  
But 'tis ill to banish common sense, and let conceit have  
sway;

'Tis sweet to list to the fond applause of friends who hold  
us dear,  
'Tis sweet to list—but wise to doubt that our friends see  
very clear.

'Tis a very rare occurrence on this densely peopled earth  
To find a mortal who, at heart, depreciates his worth;  
But we often meet with idiots who their lives are sure to  
mar  
Because they deem themselves to be more worthy than  
they are.

If the mirror calls you ugly, son, let no taffy-giving friend  
Persuade you that you're handsome—o' you'll rue it in the  
end;  
From conceit's most noxious vapors may sound judgment  
ever free you,  
And may, at length, you learn to see yourself as others see  
you.

OUELLE I. SHUDSMYLLÉ.

## Creation.\*

We read in the oldest book in the world that "In the beginning, God created heaven and earth;" and again, that "Man was created to the image and likeness of God." The fact of creation belongs, then, to the primitive truths taught by God Himself to our first parents; and the first error of the Gentiles is to have called it in question, or rather to have lost sight of it. Wherefore, while philosophers, by their refinements, subtle speculations, and fanciful conjectures on the origin of the universe, fell into Pantheism, imagining all things to be emanations of God's substance, ignorant and unlettered people, drawing the practical and ultimate consequences of such a doctrine, soon began to deify all the forces of nature. This gave rise to that idolatrous worship, which spread so rapidly throughout the pagan nations, and became so much the part and parcel of individual life and conduct, that, even admitting that the tradition embodying the idea of the Unity of God was kept alive in the so-called "mysteries" of Greece and Rome, we have no reason to suppose that those who believed in them had preserved that of God, the Creator.

Not in the mythologies of old; not in Egypt nor in India; neither among the Greeks nor among the Romans; neither among the Persians nor among the Chinese; neither among the Celts nor among the Teutons, do we find any vestige of a concept of the creative act. The oldest of the Vedas speaks of God as spirit; Socrates dwells on divine justice; Plato makes of God an intelligent architect; Aristotle calls Him the organizer of pre-existing material; Virgil, after the Stoics, represents the world as

"One stupendous whole  
Whose body nature is, and God the soul."

Lucretius sings an impious hymn in honor of matter; and Epicurus, deified and glorified by Horace, his voluptuous disciple, is resurrected by most of the modern scientists, who, in the name of Evolution, proclaim themselves Pantheists, Athe-

\* Thesis defended before the St. Thomas Academy, Thursday, March 11, by J. A. ANCHETA, '86.

ists, or Agnostics. At the time of the beginning of the Christian era, mankind was in a most deplorable condition; so much so, that poor, misguided man was not satisfied with worshipping his fellow-creatures, animals, plants, and inert matter, but he even went so far as impiously to deify his very passions. In fact, we may justly say, with the impartial historian, that everything was held as divine, save God Himself. The light of the Gospel soon expelled all these degrading notions, and fallen human nature, which a short time before had humiliated itself lower than the beasts, was soon re-established in its former dignity. Nation after nation yielded successively to the strenuous efforts of the heroic zeal and pure sincerity of the followers of Christ. And after the foul stains of heathenism had been washed away by the blood of millions of martyrs, humanity, once fallen, began constantly to elevate itself to a higher plane of perfection.

The work of Christianity was carried on. Again man commenced to undermine his spiritual strength; his passions could no longer brook restraint, and the flame of discord began to prepare the storm, till, at last, it broke in full force, the result of which, as everyone is aware, was a tremendous schism. The sequel to this scandalous separation, as was to be expected, was not at all worthy of man, an intelligent being. Within a century after the Reformation, besides the dangerous re-establishment of Pantheism and Gnosticism, we meet such fanciful and monstrous systems as Idealism, Atheism, and its branches—Materialism, Positivism and Infidel Evolution. It is hardly necessary to say that it is of prime importance not only to refute these anomalous, dangerous, and impious *isms*, but also to demonstrate creation by means of reason, and thus strengthen our already firm belief; not for our sakes, not for the sake of these obstinate and deluded scientists, but to stem the torrent of error, so that people be not imposed upon, or misled, by men who propose these irrational theories in order to obtain notoriety and make money. The fallacies of these hypotheses, advanced by men who care more for self than truth, ought certainly to be exposed.

Creation is the production of something from nothing; it is the bringing of an infinite power into operation; it is the exercise of omnipotency—it is the act of God. There is a great difference between *making* and *creating*. In the one case something is formed out of matter previously existing, while in the other nothing exists out of which the created thing could be brought forth. To form even the smallest blade of grass out of nothing would be creation. It would be a creative act to organize, totally and substantially, even the most insignificant insect. No creature, as the word itself implies, can create. Man, the noblest the most intelligent, the most perfect of the Creator's works in this speck in space, cannot so much as form a single grain of sand out of nothing. If, then, man, the pinnacle of ingenuity in this portion of the universe, is so helpless, how can blind forces or inert matter produce themselves?

Although man cannot understand how anything

can be produced out of nothing, although he can only modify or give another shape to that which already exists, yet creation is not repugnant to reason. Were we able to explain how a thing is created, then we would be able to create it ourselves. Apart from the fact that we have no right to judge of God's strength by our weakness, we know that He is infinitely powerful; hence, what would appear impossible to man is, in fact, extremely easy to Him, as He can do whatsoever He pleases. Being God, His power has no limit; but if we question His potency to create, we certainly do limit it. What right has man to do this? God is not an imperfect being like man, and when I say He is the plenitude of perfection, that does not express enough, for language is human, and, consequently, inadequate.

Moreover, the creative act is not opposed to the physical axiom—"Nothing is lost, nothing is created," as we speak here of the very beginning of all things. Of course, at present, as the universe already exists, there is nothing lost and nothing is created; but it was not so prior to the realization of matter.

Even mathematics, in a way, reveals the possibility of creation. It is a principle of algebra that "zero, multiplied by the infinite, equals some positive quantity;" so, likewise, we can conceive of the universe as produced out of nothing by an act of the Infinite Being.

The possibility of creation can be shown also from what we know, first, of God, who is, and cannot but be; who, consequently, is independent, unchangeable, infinite, almighty, and hence able to produce all things; second, of the world, which exists as contingent, relative and dependent, liable to indefinite changes, finite in itself, in time and in space, hence wrought by another, and necessarily capable of being realized.

Now, as the notion of creation is not an irrational one, and creation itself is possible, and as the universe actually exists, as is admitted by every true philosopher, if the absurdity of the two other systems set forth to account for matter can be shown, the fact of creation will be demonstrated. This question, the right solution of which was obtained only through Revelation, has baffled the sagacity of rationalistic philosophers, both in ancient and modern times. Reason, of itself, is able to demonstrate the fact, after, but not before, Revelation has shown us the true solution—unless it should happen to strike it by chance. It may be likened to one of those knotty problems the solution of which can be effected only after the answer is known. To escape the difficulty, most of the wisdom-lovers of antiquity suppressed either God or the universe. In either case it is identical with one of the two resuscitated systems of the eternity of matter and Pantheism in modern times. There are only three solutions possible—the two extremes above mentioned, which would have us believe that the universe existed from all eternity, or "All is God, and God is everything"; or the mean between the other two,—and the only true system,—that which admits the undeniable fact of creation.

To prove that matter is not eternal, we have but

to examine the nature of matter itself. Matter is continually changing. We see everything rise and fall. Chemical combinations and disintegrations in minerals are of daily occurrence. Plants show vitality for a short time and then decay, slowly but surely. Animals live and perish; man himself, is doomed to die. By reflecting upon myself, moreover, I find that this world is not the most perfect possible. I know that I am not as perfect as I could possibly be. The same conclusion may be predicated of any organism, whether living or dead. This being the case, what may be said of the parts is true of the whole; consequently, as the atoms, or the specks of matter out of which the universe is composed, are not as perfect as they could be, the universe, as a unit, is not. Without going any further, if the world had existed from all eternity, it would be a necessary being, for in that case it could not but be. Still we know it is contingent, as there is no contradiction in supposing its non-existence. All this forces us to conclude that, as the world is changeable, imperfect, and contingent, it could not have existed from all eternity, as then it would have to be immutable, infinite, and necessary. The upholders of this error in ancient times were Plato and Aristotle who, besides, admitted an intelligent organizer. At present it is advocated more strictly by Positivists who believe only "positive" facts—or, as they say, only what they can see or examine; by Agnostics, who do not trouble themselves about anything above the material sphere; and by materialists and infidel evolutionists, who maintain that there existed in the very beginning a certain number of types, or even a single prototype. What a wily way of evading creation!

But there is no need of entering into an extended refutation, science itself has already done this for us. Agassiz, the celebrated Swiss scientist, whose word means a great deal in the world of true science, as every scientific student knows, says:

"Nature proves the existence of a thinking God as surely as man manifests the faculty of thinking, when he acknowledges the natural concatenation of things. The existing correlations of all the parts of nature embraced in a system reduced to fact reveals an intellect which far surpasses the highest faculties of which man is proud. The actual division of the animal kingdom into branches, classes, orders, families, genera, and species, represent the categories of divine thought; they are the headings of chapters in the great book of creation, which the naturalist is only bound to interpret."

In regard to the same subject he goes on to state that the whole universe may be considered as an immense school wherein man learns to know himself, his relation to other creatures, and the first cause of everything that exists; that there will be an end to the theories which relate only to material laws, in order to explain the wonders of the universe by proving that the plan of creation has not originated from the necessary action of physical laws, but has been freely conceived by an Almighty Intellect; that the laws which suffice to expound the phenomena of the inorganic material world are totally incompetent to account for the existence of living beings even when they possess a body.

Then, again, all that has been just adduced against materialistic teachings will also serve to refute that sect of Pantheism, which holds that the universe existed, as a part of God, from all eternity. As to the Stoics of old, who imagined the universe to be an immense body, and God to be, as it were, the soul of this being; or, the Gnostics of Alexandria, who conjectured all things to be outflowings of God, and, consequently, to participate in God's substance; as to Spinoza, who pretends that there is only one substance, unchangeable and eternal, but endowed with two essential attributes—thought and extension—and imagined that spirits and bodies were mere modifications of this substance; or, the German idealists of this century, who fancy that God is only an abstract ideal being, which unceasingly becomes real through the three kingdoms of nature, and finally arrives at consciousness in man's reason,—to disprove all these pernicious doctrines it is sufficient to show their absurdities and dreadful consequences. The common error into which these classes of philosophers have fallen arises from their ambiguous and dangerous definition of substance. By it one is led to such absurd conclusions—as, that man is God, which is impious; that God is matter, and consequently liable to sin, which is blasphemous. Were the principles of this school to triumph, man's liberty would be subverted and the moral law trampled upon; for in that case man would not be responsible for his acts, these being considered mere modifications of, and hence incidents to, the one divine substance admitted. The evil consequences of this teaching have already been practically shown during this century by the sad calamities which some of its advocates—Communists, socialists, *et al.*—have brought on Europe in general, and on France in particular. Man is neither a god nor a brute, as these sophistical speculations vainly would have it; but, as the noble powers of soul and body with which he is gifted loudly proclaim, he is a rational animal. This system, which has Revelation for its basis,—which is evidenced by the sublimest record extant,—which rests on the history of the oldest people, and which is defended by all Christians, teaches that God, having decreed, from all eternity, the existence of the universe, at the beginning of time, produced everything totally and substantially out of nothing.

Arguing more directly on the question, creation can be positively established by proving the contingency of matter, the existence of life in the universe, the possession of intellect by man, and the reality of the moral law.

Matter is contingent. Experience tells us that matter is finite, being composed of limited parts; hence it is contingent, changeable and dependent. Now, that which depends on another being as to its matter and form must have an efficient cause to account for its existence, and has consequently been produced. If produced at all, there was a time when it did not exist; hence, we have a just right to conclude that it must have had a beginning. Besides, it is evident that that which had a beginning must have passed from the merely possible state to that

of real existence. Consequently, it must have received its total being from another who made it out of nothing, since nothing else is supposed to have existed as a previous material. This process we call creation.

Life exists in the universe. This is a fact asserted by good common-sense and verified by all the natural sciences, especially by Botany, Zoölogy, and Biology. Also it must be admitted that matter alone is unable to account for life satisfactorily—it cannot even account for the properties of the cell or the hypothesis of protoplasm. Therefore, we must admit of a force infinitely superior to matter and all the creatures of the world, and that force must have given all living beings not only that first impulse by which they are in motion, but also their very existence; that is to say, brought them forth out of nothing. This first impulse involves then the creative principle and establishes the fact of creation.

Man is endowed with intellect. Each one of us is able to know himself only in virtue of a light which is powerful enough to raise our minds above that which is sensible; that is to say, that which is relative, particular, and finite. But nothing in the universe is absolute, universal, and infinite—nothing eternal and immutable. Still, who can rightfully assert that we cannot form a conception of the immutable and eternal, or, in other words, that we are wholly unable to understand, to some extent, what eternity and immutability are? For this reason, there must be a Being who, possessing these attributes by Himself, enables us to form an idea of them and to experience the desire of attaining to a participation therein. This Being, infinitely superior to matter in general, and to man in particular, gave us this faculty directly in giving us reason, and this we call the act of creation—without which one cannot account for the ideas of a necessary, immutable, and infinite Being—God the Maker of human reason.

The moral law exists. All men, both savage and civilized, distinguish between good and evil; all men realize that they are bound to do right, and that right is an obligation utterly unchangeable. Now, nothing in nature is able to produce this absolute obligation—this inviolable right—called the moral law; consequently, it must have been given to us by some power that is absolute, unchangeable, infinite, and independent of all other beings. This Being, possessing in Himself this inconceivable power, this plenitude of omnipotence, we call God, the Author and Source of all the perfect good revealed to, and impressed on, our hearts and minds by creation.

In fine, a last argument may be derived from the supreme authority necessary in human society, and which necessarily presupposes a Being absolutely sovereign and independent—who not only created man with reason and free-will, not only imposed on him a moral obligation, called the natural law, but made him a “social being.” For this reason, man is inclined to meet, to associate with his fellow-men; moreover, an authority without any restriction or control, that is to say, absolutely indispen-

sable, is an essential of human society; consequently, there must be a Being, the fountain-head of authority, of commandment, and of force. Hence, an infinite intelligence and will, an almighty Maker. What is that but the practical idea of a Creator, who must have made both man and matter, both individual liberty and social authority, both the physical and the natural law out of nothing.

O God, if Thou art not infinite, Thou art not! If Thou art not Creator, either man or matter is God—or else skepticism is the truth. And thus we come to this conclusion, which sums up the whole of our thesis: On the one hand, God is, and is Almighty; on the other hand, the universe is, and is contingent. To state that God is infinite is to assert the universe as possible; to admit that the universe is real is to affirm that creation took place in the time appointed by God’s infinite wisdom and goodness. Wherefore, the world must have been freely created by God’s omnipotence. As Holy Scripture says: *He spoke, and all things were made; he commanded, and all was created.*

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#### Ireland’s Vengeance, 1886.

This is thy day, thy day of all the years,  
Ireland! The night of anger and mute gloom,  
Where thou didst sit, has vanished with thy tears.  
Thou shalt no longer weep in thy lone home  
The dead they slew for thee, or nurse thy doom,  
Or fan the smoking flax of thy desire  
Their hatred could not quench. Thy hour is come;  
And these, if they would reap, must reap in fire.

—What shall thy vengeance be? In that long night  
Thou hast essayed thy wrath in many ways,  
Slaughter and havoc and hell’s deathless spite.  
They taught thee vengeance who thus schooled thy  
days,  
Taught all they knew,—but not this one divine  
Vengeance to love them. Be that vengeance thine!  
—*Pall Mall Gazette.*

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#### A Tradition of the Meadows.

An enchanting and beautiful spot is the meadows. A cool, shady valley, surrounded by gently sloping hills whose inaccessible crags hang far out over the calm waters of the great Mississippi. Ornamented only by nature, it has not that antique quaintness, or mysterious halo, spread about by the mouldering ruins of ancient fortress and kingly tower, but it has legends and traditions a thousand times more entrancing and romantic than the romancers’ tales of Scottish halls or Rhenish castles.

In the good old days, now almost forgotten, when our country was yet unadorned by the rich hangings of progress and civilization, the meadows was the home of the Fox Indians; here they lived, enjoying peace and undisturbed harmony. The bloody hatchet was deeply buried, and happiness and prosperity held unchecked sway. Here, in the

misty dawn of the summer twilight, the wild, inspiring song of the Indian lover filled the valley with sweetest melody; and the curling smoke of the wigwam camp fire was wafted heavenward, accompanied by the voice of affection. Time sped onward; moons came and went, always sparkling upon a scene radiant with happiness; the hushed silence of the slumbering valley was only broken by the swift footsteps of the frightened deer, or the nightly screech of the prowling wolf-dog; the bow and quiver of the indifferent brave hung unnoticed in the wigwam, and the rippling splash of the light canoe alone ruffled the bosom of the silent river.

But peace and quiet were not to be a lasting blessing to the Foxes: away off over the distant prairies could be heard the fiendish war-whoop of the blood-thirsty Peorias as they proceeded westward on their bloody course. Nearer and nearer they approached the Mississippi, marking their path with savage cruelty and fearful desolation. At last, they reached the peaceful shores of the great Father of Waters. Standing on the banks of that mighty river, they beheld, with a jealous eye, the fertile hunting ground of the Iowas, and gazed with fiendish envy on the peaceful homes of the Foxes. Meanwhile, the Foxes, aware of the proximity of the approaching foe, dug up the long-buried hatchet and made every preparations for war, determining with their lives to protect their land, their homes and their families from the destruction of the ruthless invader. And now we come to the act which has made the meadows famous.

Crossing the Mississippi, the painted warriors of the Peorias swept down upon the home of the Foxes like avenging demons; being far more numerous, they approached them on every side, thereby cutting off all means of escape. Surrounded as they were, and overwhelmed by numbers, the Foxes, nevertheless, fought bravely and gallantly for the preservation of their homes and their happiness, and the piercing sound of the shrill war-cry was distinctly heard until the last Fox brave had embraced death, the great unknown. The relentless conquerors then murdered the women and children of their subdued foes, thereby sweeping the last vestige of a great Indian tribe from the face of the earth. That was years and years ago, and now the valley is dotted here and there with enticing homes, and the green hillside has been made prolific by the ceaseless hand of the cultivator; everywhere industry is visible, and the valley in which the Indian camp fire burned so brightly 100 years ago is now one vast cultured garden. But there is one spot regarded as something hallowed and sacred; it still remains untouched even by the avaricious hand of progress, and the green sward of the sloping hill-side, where 600 painted warriors met their doom, still retains the ancient beauty of primeval days. The neighboring peasant approaches the spot filled with mortal terror; hideous and awful sights are said to have been seen there, and youth, returning from midnight jollity, shuns the place as if it were an abyss of perdition. In the calm silence of the sombre darkness, when the cloak of Mor-

pheus enshrouds the world, the tragedy of one hundred years ago is again enacted; the luckless wanderer happening by at the untimely midnight hour, is for a moment filled with fearful horror; his hair stands on end, and his glaring eyes almost burst from their sockets. Transfixed and immovable he stands upon the spot and gazes involuntarily upon the hideous spectacle; he hears the chattering bones of the sleeping brave grinding out their orgies, and the gaping death-shriek of an expiring warrior grates harshly on the cool night air. In a moment all is over, and at the toll of the midnight bell, the sable curtain is drawn over the nightly scene of this blood-curdling tragedy.

For years it was the custom of the surrounding Indians to assemble near the spot at night-fall and chant aloud the wailing death-song over the graves of their departed brethren, making the valley resound with groans and lamentations for the spirits of the loved ones gone forever. But no more does the peaceful vale echo the mournful dirge of Indian lamentation. The quaint carvings of Indian custom have been sadly disfigured by the "hand of time," and the sweet traditions of Indian life have been lost in the depths of oblivion. The spirits of our early pioneers are being daily wafted to the realms of eternal peace, and with their death the fountain is stopped from which flowed the romantic history of the poor, unfortunate Indians.

WM. D. JESS.

#### Time.

When we look around us, on all sides we see, in everything, a constant change; we might say a partial annihilation of the things that were. To-day we see the flowers come forth in all the beauty and freshness of spring, to-morrow they are grown to full size, but shortly they become withered, and sink to the ground, and are soon no more. We see the prattling babe holding out its helpless hands to guide its tender footsteps; in a few short years we find him in all the pride and buoyancy of manhood, appearing in strength like the "rock of ages." But, alas! relentless age comes on apace and bends his manly form; his locks, once black, are now as white as snow; and his eyes sparkle not with their accustomed brightness. At last his "soul's dark cottage, battered and decayed," succumbs, and is buried in the ground to be forgotten.

We ask the cause of all this ruin, and are answered, Time! The arch-destroyer, Time! He it is that is apparently master of this world; he was present when the world began, and is destined to see its end. He lives in a palace of enduring strength, gloomy and vast. Around on the walls are hung trophies snatched from the world's mightiest men. Here are the faded laurels of an Alexander resting upon the shield of Achilles; there the spent and fallen star of Napoleon; and the sullied and transitory triumphs of many others, too numerous to mention. He takes the years as they roll away and confines them in a chamber, the doors of which are barred to all egress. Young spring, bright



summer, and autumn's solemn form are here enclosed, and winter with his aged locks roars through his vast halls. He sits with sullen aspect on his throne, attended by his favorite servants, old age and decay. He leaves nothing in his course that he does not smite with his death-dealing sickle, but mingles all in the common ruin. He has marked out for his victims the beautiful, and they are no more. He has rendered more desolate and begrimed the hovels of the poor, and in the hall of revelry has stricken with sorrow the lightest-hearted of them all. "'Tis he, indeed, that levels all ranks and lays the shepherd's crooks beside the sceptre." He overthrows empires and dynasties, and the crumbling pillars of palaces and temples confess his power. See the cities of ancient times, Babylon, for instance! In its erection the almost boundless wealth of kings was lavished, and its structures were, in consequence, magnificent. But of all this scarcely anything now remains. We are told that the few ruins that remain are but the lairs of savage beasts, and through the streets, where once thronged the population of an empire, is heard the fierce howling of the hyena. So other cities rise and fall; verdure islands arise from the depths of the ocean and remain for a time, but soon seek again their unfathomed caves. Sunny mountains tower above us, but in a moment have bowed their lofty heads, and sunk forever; generations come and go, but time holds his dreadful sway. He has not leisure for regrets, but instead is looking around for more whereon to wreak a vengeance, glutted, but insatiable.

But this conqueror is not so formidable as he appears, for he, too, like others, must have an end. He overcomes us and holds us in his thralldom now, but not forever. The day will come when we shall break the barriers of his strength, and come forth with increased vigor from our servitude. As Gabriel the Archangel swings his trumpet aloft through the heavens and blows a blast which shall reverberate throughout the most distant regions of the earth, only then shall we see him vanquished and overthrown, and shall hear his expiring moans, while we are destined to live on for evermore.

C. CROWE.

#### Art, Music and Literature.

—Mr. Browning is preparing a short introduction to each volume of his works, for a complete and uniform edition which will, by and by, be published. A thousand copies of the six-volume edition were sold in England last year.

—It is interesting to know that lectures are being delivered in Rome on English literature—the subjects comprising "Italian Epic Poetry and E. Spenser," "The Johnson's Club," "The Canterbury's Tales," and "Milton and Addison's Travels through Italy." Thus, at least,—spelling and all—they are announced in the Roman press.

—In the monastery of Tojnic, in Bosnia, is preserved an antique chasuble, on the back of which is worked the arms of the Corvinus family, and of

Hungary. This historical and valuable artistic vestment was probably given by Matthew Corvinus, King of Hungary, to the Queen of Bosnia. The Emperor of Austria has lately taken possession of it, and presented it to Hungary.

—It is announced in the English papers that the Abbé Liszt, during his forthcoming visit to England, can entertain no proposals for playing in public. He writes: "I wish it to be understood that I come to London merely as a guest;" and with the modesty characteristic of the greatest pianist this century has seen, he adds: "My fingers are seventy-five years old, and Bulow, St. Saëns, Rubinstein, and Walter Bache play my compositions much better than my dilapidated self."

—The Gladstone-Huxley controversy over the question of the "Scientific Significance of the Book of Genesis" will be continued in the April *Popular Science Monthly*. The number will contain Professor Huxley's second article replying to Mr. Gladstone's "Proem to Genesis," which appeared in the March issue; Henry Drummond's "Comments" on the views thus far presented by the two distinguished disputants; and, in a supplement, Mr. Gladstone's original paper, "The Dawn of Creation and of Worship," which first called out Prof. Huxley.

—It is intended, should sufficient encouragement be given, to publish a uniform edition of the stories which have appeared in *The Ave Maria* from the pen of the popular writer, Mrs. Anna Hanson Dorsey. The author herself considers the stories published in this magazine among her best works. They will form handsome 12mo volumes of about 400 pp., printed and bound in the best style, and will be sold retail for from \$1.00 to \$1.50. To Convents, Colleges and Sunday-schools at special rates. The series will include—"Beth's Promise," "The Old House at Glenaran," "Warp and Woof," "Ada's Trust," "Adrift," "Palms," etc., etc.

#### Scientific Notes.

—Liquefied oxygen is lighter than water, and a little heavier than alcohol, according to a French chemist who has calculated its specific gravity as 0.888.

—Dust and smoke in factories may now be dealt with by electricity. It was recently asserted at the meeting of the British Association in Montreal, in a paper by Prof. Lodge, that a dusty atmosphere would be speedily cleared by the passage of electric sparks. A prominent lead-smelter of Wales, reading a report of this meeting, determined to apply the scheme to purifying the atmosphere of his works, where the fumes of volatilized lead were continually escaping from the flues and poisoning the atmosphere. An experimental shaft was made of barrels with windows cut in them, and the electric spark was transmitted. The experiment is claimed to have been a complete success.

—The French claim that the honors of the scientific year just closed rest unchallenged in their hands. They point with pardonable pride to the

three great scientific discoveries which were made in 1885 by Frenchmen in proof of their contention. First in importance and value comes the achievements of M. Pasteur in inoculating for hydrophobia. Next is the accomplishment by M. Marcel Deprez of the transmission of force by electricity. M. Deprez has succeeded in driving an engine of forty horse-power at the end of a copper thread at a distance of seventy miles from the point at which the electricity was generated. The third scientific discovery on which the French advance their claim to the *premier position* in the scientific year was that of MM. Krebs and Renard, who, by their recent inventions, have solved the difficult problem of balloon steering, thus rendering aerostation useful to man in a wider degree than it ever was before.

—The famous clock of Strasburg, says the *Pall Mall Gazette*, is put completely in the shade by the great World Clock, or the 10,000-year time indicator. It was constructed in Germany, during many years' labor, by Mr. Christian Martin, clock-maker. The clock marks the years and leap-years, and will run for a hundred centuries, when its mechanic works will have to be changed. The face of the clock is about ten feet square, and has a large number of dials and little niches where 122 little figures have their abiding place. These latter are to allegorize human life. Every minute a sorrowful-looking angel hits a bell with a sledge hammer. When he has done this fifteen times, another angel, in a red robe, strikes the first quarter. The Genius, dressed in a Louis XIV costume, turns a dial so that the figure is shown. At the same time the figure of a child appears at a lower door. At the second quarter a youth appears, at the third a middle-aged man, with spectacles and a high hat, and at the fourth a decrepit old wreck, with a white wig. While all this is going on below, Death, in the shape of a Comanche Indian with wings, has been vainly endeavoring to hammer a bell in an upper niche, but an angel has headed him off in every case and protected the human family "by raising the right hand in an allegorical relation," as per programme, until the fourth quarter. Then Death gets the better of the struggle, strikes the hour, and bundles the old man off into eternity. The twelve apostles appear each hour. Above them is a figure of Christ, who blesses with both hands each apostle in passing with mathematical exactness. At morning, noon, and night a number of bell ringers ring their respective bells with vindictive energy, and an old man drops upon his knees. All these, and many other wonders, exposing the family secrets of the Zodiac, the heathen gods, the seasons, the moon, and the globe, run regularly. The whole structure is surmounted by a cock, which crows at 6 and 12 o'clock.

#### THE JESUIT ASTRONOMER.

The Rev. S. J. Perry, S. J., F. R. S., of Stonyhurst College, who was one of the specialists sent out, in the years 1874 and 1882, by the British Government to take observations upon the transit of Venus across the sun's disc, lectured on that subject

recently in London. Father Perry said that the matter to be determined by the expeditions sent out by the different governments of Europe and America to observe the transit of Venus, in 1874, and again in 1882, was as valuable to the astronomer as the yard measure was to the British public. What would they do without the measure? Similarly he might ask the question with regard to astronomy—what would the astronomer do without a knowledge of the distance between the earth and the sun? This was the object of the expeditions to accurately ascertain. There were a number of methods of ascertaining it, but this method of the transit of Venus had for many years been considered one of the most important, and he thought the results they had obtained so far equally showed the importance of that method. One thing was certain with regard to it—that they had a chance of carrying it out, and that that chance would not occur again for more than a century, so that, since it was one of the best methods of determining a most important point in astronomy, and since it was the only chance they had, the astronomers—and not only the astronomers, but also the civilized world—should do their duty on that opportunity.

He was sent near the South Pole in 1874, and to the savage part of Madagascar in 1882—the first one of the coldest places on earth, and the second a spot where the sun was nearly vertical. He was going to give an account of these two expeditions, as they were very similar, in regard to the preparations that were made and the observations carried out, to the other expeditions. In regard to the method adopted, the lecturer pointed out that the object of sending observers to such distant quarters of the earth's surface was to complete a base line from the angles of which they could calculate the whole of the triangle, and if they could do that, they could get at the distance of any heavenly body. They had chosen for these observations the planets that were nearest the earth—viz., Mars and Venus—because a change of position on the part of the observer would change the result, and the position of those bodies that were nearest would change the most. The planet that approached nearest to us was Venus, and she came nearest when, owing to her quicker movement and the inclination of her orbit, she passed between the earth and the sun. It was only when the three bodies were almost in a line, and when they could see Venus projecting on the sun's disc, that they could see her well, and at other times she was a most difficult planet to see. The results of only the first expedition had, he said, been published by the British Government; but the report of the 1882 expedition was also progressing. In concluding, Father Perry alluded to the results of all the methods which had been adopted to ascertain the sun's distance from the earth, and they gave, he said, the mean figure of ninety-two millions of miles, and this exactly corresponded with the results of their observations in 1874. They were now, he said, awaiting the results of the other observations that had been taken, when they hoped to present them with an accurate definition of the sun's distance.

# NOTRE DAME SCHOLASTIC.

Notre Dame, March 13, 1886.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the NINETEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

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The Editor of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

## Our Staff.

FRANK H. DEXTER;

F. J. HAGENBARTH,

P. J. GOULDING,

T. J. CLEARY.

—Seton Hall College in South Orange, N. J., one of the leading educational institutions of the East, was totally destroyed by fire on Tuesday last. The great calamity entails a loss of over \$40,000; but it is gratifying to record that the large Seminary building adjoining was saved, and that the officers have been able to provide accommodations to enable the students to complete their scholastic year. Notre Dame, itself, but a few short years ago, so terribly tried by the destructive element, extends its sympathy to its sister institution; while all here unite in the hope that old Seton Hall may rise from its ashes more glorious than ever to continue its noble work in the cause of education.

—The Moot-court, established some years ago, has now become a familiar institution of the University, and a popular feature of the Law course.

Nothing need be said in recommendation of it, as it speaks for itself. The successful and satisfactory manner in which cases have always been disposed, and the interest manifested in them by students of the Law, and other courses, is a sure indication of its popularity. Besides giving the "attorneys" opportunities of acquiring practical legal knowledge in tracing up questions of law and conducting their cases, it stimulates others to the cultivation of those faculties which are so necessary to an intelligent citizen and a good member of society. As is known, cases are held weekly. Appreciating the importance of the Moot-court, particular care will always be given to it and its proceedings, which will be conducted in a befitting, serious manner.

## Among the Philosophers.

The second formal "circle" of the St. Thomas Society, or "Academy," was held on Thursday evening, the 11th inst., Rev. T. E. Walsh presiding, and Rev. S. Fitte directing the debate. On this occasion, "Creation" was the subject under discussion, affording a great deal of intellectual entertainment and instruction to all present. Apropos of the recent celebration of St. Thomas' Day, an instructive and comprehensive essay on the life and writings of the Angelic Doctor was read by Mr. T. J. Sheridan.

Following this, Mr. A. J. Ancheta, defender of the thesis, arose to announce it; and, after being formally objected to, began his arguments in support of the origin of things by creation. The "objectors"—Messrs. B. Becker and C. Hagerty—listened closely, hoping to discern some loop-hole or weak spot by which they might attack and destroy the logical structure which the accomplished defender raised upon his fundamental propositions. Mr. Ancheta's paper was a scholarly production; and, while showing in its careful composition evidences of research, and traces of the midnight oil, it bore none of that heavy and pedantic character so common to the ordinary philosophic paper of the day. A remarkable lucidity of expression was displayed throughout, and the question was handled in a concise and correct manner. The writer seemed to understand that as the question was one which affected all, in a moral point of view, it must be developed in such a manner as would be grasped and appreciated by all. It is unnecessary to give here a *résumé* of his arguments, as the paper itself will be found in another part of the present issue. Of the "objectors" it must be said that they exhibited a familiarity with the resources of argumentation, and an independence of expression rarely shown at similar debates.

Mr. Becker, who undertook to strike the first blow, borrowed most of his arguments from German Pantheism. Many of his objections threatened occasionally to seriously disconcert his opponent, and could be overcome only by the subtlest distinctions. He endeavored principally to prove that the



primal cause, the necessary substance could not be separated from its product, hence the necessity of admitting "emanation" as the only means of explaining the existence of the universe and all it contains. The confounding of the *real* with the *possible*, and the contingent with the necessary, also afforded opportunities for earnest strife and many a happy distinction on the part of the defender.

Mr. C. Hagerty, who succeeded Mr. Becker, brought the arguments of the positivists and agnostics to his aid, and persisted in placing everything under a microscopic lens,—even creation itself,—much to the disgust of his antagonist and the amusement of the audience. He opposed the physical and visible operations of science to the abstract and theoretical mandates of reason. Reasoning on the philosophical axiom—*Ex nihilo nihil fit*—"Out of nothing, nothing comes," he could find no being so omnipotent or infinite in his perfection that could create the slightest particle of matter; but in the "prototype," or "protoplasm"—the blind force of the Evolutionists—he found the origin of the world. These objections were ably met by Mr. Ancheta, who developed the argument of a first and necessary Being. His opponent, however, was not to be subdued, nor did he seem to meet with any difficulty in his Evolution theory, for he finds in the "dude" the much-disputed missing link. He yielded only when asked, after expatiating upon the cell theory, "which was first, the hen or the egg?"

At the close of the debate, Rev. President Walsh expressed his satisfaction with the manner in which the proceedings had been conducted, complimenting the disputants in particular on the present able discussion, and the society in general for those that have already been conducted under its auspices. D.

#### Evil Literature.

It would seem that there is among some people in this country a notion that, as this is a free land, a person may read whatever is published. They make the word liberty take in a great deal; hence, literature of a very offensive description is freely published, and just as freely read.

That this idea of what freedom really is, is very erroneous, is easy of demonstration to all whose reasoning powers have not been vitiated by education or by passion. It is not true that under any government, monarchical or republican, the subjects or citizens are allowed to do as they please; for the admission of this principle would be the ruin of all governments. Subjects and citizens may do only those things allowed by law. They must act according to the law, and it is the law which secures them their liberty, or the enjoyment of their rights. Were there no such thing as evil in the world, then the phrase "Do and think, read and write as you please" would be intelligible; but there is evil in the world, and social order requires that laws be instituted to regulate our actions, mental and physical.

To the uncultivated and unthinking, the enactment of laws regulating their literary diet may seem tyrannical. They may aver that what they read concerns no one but themselves; that the harm or good done is to themselves, and to no one else. Even if this were true, it would not be a justification of bad literature, or give them the right to injure themselves. No one ought to commit suicide, no matter how much it may suit his taste; and, in order to prevent him from perpetrating such a deed, the law takes such steps as may suit the case. A man endeavoring to take his own life forgets, if he ever knew, that he is a member of society, not living for himself alone, but bound by social laws, and obliged, by taking proper care of himself, to contribute to the general welfare of society.

People do not complain when inspection laws are passed to secure their food against adulteration or poison. When they behold the legal inspector seize a can of water and chalk labelled milk, and empty its vile contents into the street, they pronounce the action just. How careful they are about their food! How soon they will cease patronizing a firm suspected of deceit in this matter!

Should there be no solicitude for the food that nourishes the mind and heart? It is a great mistake to suppose that the mind of man needs no solid nourishment, or that it is immaterial upon what it is fed. The mental faculties are formed and developed by what is read. This is so evident to all that it would be folly to attempt its demonstration. A man becomes a mathematician, a physician, a lawyer, or an orator, by studious application to works treating of these sciences. Is a man going to be a good Christian, or a good citizen, by constantly perusing works subversive of all morality? Most assuredly not. We should, then, be as careful of our mental food as of our corporeal, and even more so, since the soul is superior to the body.

Hence, then, we can see why, even in this free land, the civil law prohibits the sale of books and periodicals that are manifestly obscene, or injurious to public morality. It would be a good thing were the law made even wider in its application; but this would be a difficult task, since the State cannot constitute itself judge of all literature or morality, for that would be assuming unwarrantable powers; but it does and must take cognizance of literary productions which true Christianity condemns as evidently tending to social dissolution. None but the vicious will object to this.

But if the law cannot constitute itself judge of all literature and morality, the heads of families, and those entrusted with the guardianship and training of the young, can and ought to do so. They can tell, or ought to be able to tell, what is good to put into the hands of those committed to their care. They can suppress, within their own circle, dangerous works that cannot be suppressed by law, and see that a good, healthy literature be substituted in their stead. This is their grand work—a work of great responsibility, and one they should attend to faithfully and strictly.

B.

## Books and Periodicals.

M. DUPONT, and *The Work of the Holy Face*. With an Appendix, Containing His Prayers and Practices of Piety. Translated by Christian Reid. With a Preface by the Rt. Rev. Mgr. Preston. New York: The Catholic Publication Society Co. 1886.

In a small and convenient form there is here presented a biographical notice of "the holy man of Tours," the history of whose life and work cannot fail to edify and instruct all who read it. The work is translated from the French of Very Rev. P. Janvier, Director of the Priests of the Holy Face, by Christian Reid, whose published works—the products of a gifted mind—so well known to the American public, are a guarantee of the elegance and accuracy of the translation. In addition to the sketch of the life and work of M. Dupont, the volume gives extended information concerning the Archconfraternity of the Holy Face, established to extend and perpetuate the beautiful devotion which he founded. It also contains a beautiful poem in memory of "the holy man of Tours"—on doubt the work of the translator.

—The frontispiece in *St. Nicholas* for March, is an engraving by Johnson of Mme. Le Brun's famous and beautiful portrait of herself, illustrating Mrs. Clement's "Art and Artists" paper on "French Painters,"—including Claude Lorraine, David, Ingres, and the Vernets. Mrs. Burnett's serial, "Little Lord Fauntleroy," follows with a most delicately humorous account of the young American nobleman's first interview with his aristocratic grandfather. One of the principal features of the number is the first nine of the "St. Nicholas Dog Stories." This series is to include interesting stories, sketches, and anecdotes collected from various sources during the last five years; and these will now be published from time to time for the benefit of all dog-lovers. There is a short paper by Helen Jackson (H. H.); and "The Agassiz Association" contains the annual reports of the first hundred chapters of the association under the new arrangement.

—In the frontispiece of the March *Century* there is a reminder that Spain has been astonishingly quiet since the death of the young king. "Emilio Castelar, the Orator,"—whose striking personality is revealed in the portrait, and described in William Jackson Armstrong's paper with the above title, and in a crisp article of "Reminiscences" by Alvey A. Adee, of the State Department, Washington,—has been a figure in every political agitation since the abdication of Isabella II, the mother of the late king. These articles define the brilliant talents which have made Castelar the pride of his people, and his limitations as a popular leader. This month's war article is by General Don Carlos Buell, who, in "Shiloh Reviewed," assails General Grant's paper of a year ago, and also takes issue with General Sherman. A part of General Buell's argument in favor of the claims of the Army of the Cumberland, commanded by him, is a fac-simile of a camp-map of the field handed to him by General Sherman, on the evening of the first day's fighting, and his (Gen-

eral Buell's) extensive revision of the official map and criticism of General Sherman's modifications thereof. A remarkably clear and interesting statement of "The Strength and Weakness of Socialism," considered from the standpoint of the social agitators, and also from that of conservative reformers, is made by Dr. Washington Gladden. "Topics of the Time" discuss the social and political "Outlook for our Cities" and the question of "Cheap Books Under International Copyright." The Rev. H. L. Singleton comments on the proposed life-senatorship for "Ex-Presidents." The illustrations are fully up to the high standard of excellency for which the *Century* is noted. The poems of the number are contributed by L. Frank Tooker, Antony Morehead, Charles Warren Stoddard, Mrs. Fanny Foster Clark, W. Bliss Carmen; and in "Bric-à-Brac," by Miss Duvva Morgan-Smith, Frank D. Sherman, Margaret Vandegrift and Virginia B. Harrison.

—The opening article in *The Popular Science Monthly* for March, "Biological Teaching in Colleges," by Professor W. G. Farlow, of Harvard University, is a sharp criticism of the failure of the colleges and the preparatory schools before them to give any adequate training to the observing powers on which, by the modern view, all true instruction ought to rest. In a "Thinking Machine," Professor Grant Allen makes a caustic exposition of the insufficiency of the ultra-materialistic way of accounting for mental phenomena which has come into fashion among some philosophers. In "Health and Sex in Higher Education," Dr. John Dewey, of Michigan University, presents the results of the first real and properly directed effort that has been made to ascertain, from the facts, the average influence of college study upon large numbers of young women who have been engaged in it. "Proem to Genesis" is Mr. Gladstone's reply to Professor Huxley's "Interpreters of Genesis and Interpreters of Nature" which appeared in the February number of the *Monthly*. Dr. Charles C. Abbott, in a very pleasant and readable paper, discusses the value of the "Animal Weather-Lore," on which country-people relied more before the Signal-Service reports were started than they do now. Professor Edward S. Morse furnishes an illustrated article on "Japanese House-Building"; Dr. Samuel A. Fisk presents the advantages of "Colorado as a Winter Sanitarium"; Dr. Heinrich Mayr discusses the "Durability of Resinous Woods," in the light of his own experiments; Dr. Grace Peckham considers the condition of "Infancy in the City," which is bad enough from the point of view of the chances of life; Mr. N. H. Egleston speaks a word in favor of the general institution and observance of "Arbor-Day." Mr. Lansing's instructive paper on "Discrimination in Railway Rates," and Chauncey Smith's interesting article on "The Influence of Inventions upon Civilization" are concluded. A portrait and biographical sketch are given of Sir John Bennet Lawes, the founder and manager of the famous Agricultural Experiment Station at Rothamstead, England. The editor at his "Table" has some

very plain talk on a recent case of "literary piracy."

RECEIVED:—"Complete Vespers in Honor of the Blessed Virgin Mary." Prepared by John Singenberger, Professor of Music at the Teachers' Seminary, St. Francis, Wis., and published by booksellers generally. This work contains a Prelude, followed by the Antiphons, Psalms, Hymns, *Magnificat*, Responsories, and, in an "Appendix," the hymns sung at Benediction—*O Salutaris* and *Tantum Ergo*—arranged to be sung in unison, or in 2, 3, or 4 parts, with organ accompaniment. Price, 35 cents a copy.

—We acknowledge the receipt, from the publishers,—Benziger Bros., New York, Cincinnati, and St. Louis—of copies of the approved and authorized translations into French, of the larger and smaller catechisms prepared by order of the late Plenary Council of Baltimore. These books are published in the same style as the original English edition, and sold at the same price.

#### Personal.

—W. T. Ball, of '74, is one of the prosperous mercantile men of Chicago.

—Mrs. Mayor Bates, of Denver, Col., visited her son Joseph, of the Senior department, last Saturday.

—John S. Gregory (Com'l), '73, is a successful dealer in hardware, railway supplies, etc., on Lake St., Chicago.

—Mrs. M. Dexter, of Kansas City, passed a few days at the College during the week on a visit to her son Frank, of the SCHOLASTIC Staff.

—Jesse E. Pumphrey (Com'l), '71, of Columbus, Ohio, was a welcome visitor to the College during the week. He is now engaged in a successful business with the P. Hayden Co., Manufacturers of Sady Hardware at Columbus.

—T. E. Steele and C. A. Tinley, both of the Class of '84—and formerly of the SCHOLASTIC staff—now attending the Cincinnati College of Law, are among the contestants for the "Dexter grand prize for the best forensic discussion" to be awarded next May. Success to both!

—Geo. E. McErlain, of '84, is still with Messrs. D. H. Snoke and W. T. Boone, at the head of the South Bend Commercial College. This college, established only two years ago, is meeting with most gratifying success, and seems to be exactly the right thing in the right place.

—Rev. W. Kroeger, of Elkhart, Ind., was among the welcome visitors of the past week. With characteristic zeal, the reverend gentleman, after the successful establishment of a parochial school, has commenced the erection of a new church, the corner-stone of which will be laid early in May.

—Rev. Thomas Hayes, of '54, is the esteemed Rector at San Marcial, New Mexico. He still retains his old, life-long interest in his *Alma Mater*. In a letter to the Director of the Historical Depart-

ment, to whom he had sent many objects of interest and value, he expressed his wish to be remembered to all his old friends at Notre Dame.

—Among the visitors during the past week were: Presly N. Jones, St. Louis, Mo.; M. C. Moon, Jackson, Mich.; J. R. Klotz, Mrs. Louis Mueller, Miss M. L. Mueller, Chicago, Ill.; Mrs. A. B. Smith, Circleville, Ohio; Mr. Leo Nussbaum, Miss Etta Michaels, Miss Minnie Wile, Laporte, Ind.; Mrs. Wm. S. Pendleberg, Pittsburgh, Pa.; Mr. and Mrs. John A. Ritter, and Miss Ritter, Columbus, Ky.

—We regret to record the death of Hon. John F. Miller, United States Senator from California, who was a student in the University in '59. He died in Washington, on the 8th inst., after a lingering illness. The deceased had made an honorable and enduring record for himself in his public life, serving with distinction in various commands during the late civil war, and attaining a national reputation and prominence in his extended, active, and useful political career. His demise is universally regretted.

#### Local Items.

—Lent has commenced.

—A fasting-table has been organized.

—The Columbians next Wednesday evening.

—There was a great fall of snow on Thursday night.

—Bring good men forward. Send the others to the rear.

—We expect to have some interesting society reports next week.

—Moot-court trial this evening. F. X. Claffey and J. D. Wilson are the attorneys.

—The Columbians promise to surpass all previous efforts next Wednesday evening.

—The boys of St. Edward's Hall are making arrangements to have their parlors re-decorated.

—Our electric-light men have done well during the week. We hope they will continue their useful labors.

—Mrs. P. N. Jones, of St. Louis, has the thanks of the Minims for a basket of nice flowers for their reading-room.

—The Seniors have done honor to themselves by the way they have managed affairs. Success to the new movement!

—The Hoynes' Light Guards will give a grand dress parade and exhibition drill next Wednesday afternoon—St. Patrick's Day.

—The St. Thomas Academy will hold another interesting "circle" early next month. The subject has not yet been agreed upon.

—The Rev. Prefect of Discipline has kindly donated a valuable painting to the Minims' reading-room, for which he has their thanks.

—The members of the Columbian Association

are actively engaged in the preparation of their play for the evening of St. Patrick's Day.

—The request made in these columns last week to "get oars and bats ready" is hereby withdrawn for the present, by order of the clerk of the weather.

—The following officers have been appointed for the present term of the Moot-court: Hon. William Hoynes, Judge; Daniel L. Byrnes, Prosecuting Attorney; F. H. Dexter, Clerk; W. F. Koudelka, Deputy Clerk; Roger Byrnes, Sheriff; A. Judie, Deputy Sheriff.

—A meeting of "Co. B." of the "Hoynes' Light Guard," was held on the 7th inst. The Constitution and By-laws of Co. A. were read and adopted. The uniform to be worn by the Company was selected. After a few remarks from the chairman, the meeting adjourned.

—At the eleventh regular meeting of the St. Stanislaus Philopatrian Society, held Monday, March 1, the proceedings consisted of the reading of essays by Masters McIntosh, Redlich, Bodley, McPhee, Ruffing, Hoffman, and Houston, and recitations by Masters McPhee, Scherrer, Berry and Hoye.

—Rev. President Walsh completed his visit of the different classes in the College by an examination of the students of St. Edward's Hall last week. He spoke encouragingly to the Minims, advised them to study hard, and prepare for a thorough examination in all their studies at the end of the scholastic year.

—On Wednesday last—Ash-Wednesday—Solemn High Mass was celebrated by Rev. President Walsh, assisted by Rev. Fathers Zahm and Regan as deacon and subdeacon. An appropriate instruction was given by Rev. Vice-President Zahm, after which the solemn ceremony of the distribution of of ashes took place.

—The Manual Labor School has come into possession of a blanket worn by War Chief, Manu-ulite, of the Navajoe Aborigines. It is a gift of Ordnance Sergeant P. M. Kerrigan, of Fort Wingate, New Mexico, who has his son at the School. It is a curiosity, is highly colored, made of the very best material, and is quite valuable.

—Mrs. S. H. Chute, of Minneapolis, who is at present visiting the South, has sent some rare specimens of yellow jasmine and honey plants from Florida for St. Edward's Park. The plants have been placed in the green-house until spring comes to stay. The "Princes" return grateful acknowledgments to Mrs. Chute for her donation.

—We have been privileged to see the design made by Prof. Stace for a new Astronomical Observatory, an extended notice of which will be given in a future number. The building which will be in neo-Gothic style will occupy a place near Science Hall and, when completed, will not only be a useful structure, but will add greatly to the ornamentation of the *paysage*.

—Five Juniors have received absolutely perfect bulletins—I in everything, classes and conduct.

Their names are as follows: R. Oxnard, E. Ewing, A. Finch, E. Darragh, and F. Goebble, all of whom are in advanced classes, and whose perfect notes for the month past are, therefore, a grand tribute to their talent, industry and conduct. Among the Seniors, A. Ancheta thus particularly distinguished himself.

—The beautiful devotion of the *Quarant'Ore* opened on Sunday last with the celebration of Solemn High Mass and procession of the Blessed Sacrament, and closed on Tuesday evening, with the singing of the Litany of the Saints, solemn procession and Benediction of the Blessed Sacrament. During the three days the altar was resplendent with its multitude of lights and floral decorations. The exercises were participated in with edifying regularity.

—The tapeless delivery attachment applied to one of the presses in the printing-office is the first work done by the students of the Mechanical Department of Science Hall. This appliance is the only one of its kind now in use, and about twenty (20) students claim to have assisted in its construction. It was used for the first time this week, and worked perfectly. It will remain a standing, or revolving, but glorious monument to the memory of the first amateur machinists of Science Hall.

—On Ash-Wednesday, Very Rev. Father General gave the Minims some very beautiful and practical instructions, to the effect that, instead of the fast, which they were not at all obliged to observe, they should endeavor to correct some fault; for instance, those who were inclined to be lazy should brace up and be more attentive than ever to their studies; those who were impatient and petulant should practise self-restraint, and so on; and in general, all should try to be better than ever before.

—The fifteenth regular meeting of the St. Cecilia Philomathean Association was held Wednesday evening, Feb. 23. E. Darragh read a well-prepared criticism on the proceedings of the previous meeting. Excellent essays on the "Middle Ages" and the "Siege of Troy" were read by P. Brownson and P. C. Cavaroc. J. Courtney, P. Levin, F. Long, and W. Arce also read compositions. Public readers were named as follows: E. S. Ewing, T. Cleary, F. Meyers, M. O'Kane, F. Long, P. Brownson, and J. Courtney.

—One of the most striking of the many remarkable portraits made by Professor Gregori is the one upon which he is now putting the finishing strokes. Several of the Faculty who knew Fort Wayne's first Prelate say the picture is an excellent and faithful likeness of the good, humble, and sainted Bishop Luers. In the treatment of the painting the artist has adopted the rich, warm tones of the Velasques style, which he has imitated with all the success he achieved when following the manner of Rembrandt in the picture of the First Bishop of Philadelphia.

—The first regular meeting of the University Baseball Association was held March 7. The following officers were elected for the present session: President, Rev. M. Regan; Directors, Bros.

Paul and Emmanuel; Treasurer, M. A. Dolan; Recording Secretary, J. E. Cusack; Corresponding Secretary, W. A. Cartier; Field Reporter, J. A. Ancheta; Captains, Paul Chapin, and Chas. Combe. At a special meeting, held March 11, Cas. Combe presented his resignation as Captain, which was accepted, and Fred. Combe appointed to fill the vacancy.

—The University Moot-court convened in regular session on the 6th inst., Judge Hoynes on the bench, for the purpose of hearing the case of Crawford *vs.* Adams. Messrs. Byrnes and Koudelka appeared for the plaintiff; Goulding and Saviers for the defense. The witnesses on behalf of the prosecution were Messrs. Burns and Judie; for the defense, Wilson and Conlon. A jury, consisting of Messrs. Cartier, Hull, Jewett, J. Crowe, C. Crowe, and Talbot was empanelled, who returned a verdict in favor of the defendant which the Court declared to be in accordance with the law and the evidence. F. H. Dexter acted as clerk; R. Byrnes as Sheriff. Mr. P. Jones, of St. Louis, was present at the trial and expressed himself as being well pleased with the manner in which the proceedings were conducted.

—The best drilled, the best equipped, and the best uniformed military company for years at Notre Dame was the "Continental Cadets," which existed here before the late Civil War. The uniform was that worn by regulars in the time of Washington, and the boys looked quite handsome in their high top boots, knee breeches, buff vests, dark blue coats, with buff trimmings, three cornered hats, and red, white and blue cockades. When the war broke out, most of the boys enlisted, and many of them sacrificed their lives on the altar of patriotism. Others were promoted to prominent positions, and the Captain of the Company, William P. Lynch, became a Brigadier General. He was several times wounded, but in the action of Yellow Bayou he received a wound which crippled him for life, and finally caused his death.

—Last Tuesday forenoon, at 9.25, the members of the "Academy" quietly slipped away in the direction of South Bend, going to celebrate, they said, the feast of their patron. At 10.54 they took the train for Elkhart, and half an hour later were landed at the depot hotel, where a lunch was spread—or rather a veritable banquet awaited them. Turkey, chicken, fruits and nessel rod, ice-cream stood around in wild confusion. Time will end, so did dinner; but it was to give place to a feature of the day—the toasts. Mr. Frank Hagenbarth acted as toast-master and proposed the following:

"NOTRE DAME—OUR *Alma Mater*."—Responded to by M. O. Burns.

"OUR AFTER LIFE."—Answered by D. Byrnes.

"THE DAY WE CELEBRATE."—Response by Jno. Conlon.

"THE LAND OF THE WEST."—Responded to by Jos. Ancheta.

"THE PHILOSOPHY CLASS of '86."—Response by Father Fitte.

It is but just to say that everything was perfect; and though the speakers were distracted by divers attractions, they did remarkably well. Father Fitte

complimented the boys of '85-'86 in general, and the Logic Class in particular, in very high terms, and it was with hearts and souls "too full for utterance" that the boys filed away towards town. After seeing Conn's Horn Establishment, where, as usual, the boys were most kindly received, they took in the finest collection of green parrots in America, and, at Wag. and Tom's request, went around to the crib where the Hoosiers were fishing in the style of their forefathers. The six o'clock train whirled home eleven tired, but overjoyed, boys, whose last act was a vote of thanks to Fathers Walsh and Fitte.

—The Director of the Historical Department returns grateful acknowledgments to Rt. Rev. Bishop Brondel, of Helena, for gifts to Bishops' Gallery; to Rt. Rev. Bishop Fink, of Leavenworth, for an interesting manuscript; to Rev. J. C. Carrier, of St. Laurent College, Canada, for photographs; to Bro. Charles, for old Family Almanacs; to Mr. W. Walsh, of Springfield, Mass., Life and Labors of Rev. John Kelly, of New York and Jersey City, by Rev. James Coyle: Newburg, 1867; Biographical Sketch of Most Rev. John Hughes: Office *Metropolitan Record*, 1864; Emancipation of Slaves, by Rev. James Fitton: Boston, 1863; Tract for the Times, by Spectator: Phil., 1846; Address on the Anniversary of American Independence, July 5, 1852, at Jamaica, New York, by the C. T. S., of Long Island, by John C. Devereux, Esq.; Christian Education, by Rt. Rev. Levi Sillemann Ives: Fayetteville, 1833; Glance at Religion and Infidelity with Strictures on an Infidel Review by a gentleman of Pittsburgh (Mich. McSherry): Pittsburgh, 1834; Address of the Catholic Citizens of Philadelphia in regard to the causes of the late riots in Philadelphia: Balt. 1844; Review of the Crisis of the Church, *alias* Foreign Conspiracy of Romanism by a Yankee (Father Fitton): Hartford, Conn.; 1835; Most Important Tenets of the Cath. Church explained: Washington, 1820; From the Library of Rev. G. A. Hamilton, last number of *Catholic Cabinet*; Catholic Knights of America, by Rev. C. H. McKenna, O. P.: New York, 1882; Social Reform, Lecture by J. W. Cummings, D. D.: Boston, 1853; Large lithograph portrait of Dr. Cummings; to Dr. Richard H. Clarke, for Proceedings of Second Public Meeting of U. S. Catholic Historical Society; to J. Steuben, of Cincinnati, for large lithograph of Father Driscoll, of Cincinnati, and Father Cappin, of Niles, Mich.; to George Myers, of Dubuque, for old files of New York and Dubuque papers.

#### Roll of Honor.

##### SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Aubrey, Akin, Archambeault, Becker, V. Burke, M. Burns, D. Byrnes, Becerra, Bowles, Bryar, Baca, A. Browne, F. Brown, Breen, P. Burke, Crawford, Conlon, Coady, Congdon, Craig, Chapin, Jno. Cusack, Jos. Cusack, Walter Collins, Fred Combe, Cassidy, Cooney, Dexter, Dolan, De Haven, Dohany, Dooling, Egan, Emmons, Finlay, Ford, Goulding, A. A. Gordon, A. Gordon, Goble, Gallardo, Hagerty, Houck, J. Hampton, Hagenbarth, Howard, Hasson, Harless, Holden, Haynes, Judie, Jackson,



Jess, Koudelka, Keys, J. Kenny, J. Keegan, Karst, Kleiber, Kendall, Latshaw, H. Luhn, W. Luhn, Larkin, Murphy, McNulty, Mathers, Murdock, McGuire, Miller, Moon, McDonald, Neill, Nancolas, O'Rourke, Ott, P. Prudhomme, J. Prudhomme, C. Paschel, H. Paschel, P. Paschel, Padilla, T. Ryan, E. Ryan, Remish, E. Riley, Rothert, Rochford, Regan, Rheinberger, Rahilly, Rodriguez, Shaide, Stubbs, Saviers, Sheridan, Strasser, Soden, Snapp, Triplett, C. Williams, W. Williams, A. Williams, White, Wilson, Zeitler.

## JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Austin, Arts, Ackerman, Akin, Brownson, Blakeslee, Bowles, E. Benner, F. Benner, Borgschulze, Bacigalupo, Curtis, Colina, Courtney, Cleary, Cooper, Chute, Cavaroc, Cain, Clarke, Coles, Chaves, Corbett,\* Dickinson, Dillon, Darragh, Decker, Dunning, Ewing, Epple, Frain, Finch, Flood, Fehr, Fisher, Fitzharris, Fontanel, Grothaus, Goebel, Galarneau, Hoffman, Hayes, A. Hake, Hall, Heiner, Houlihan, Jewett, P. Jacobs, N. Jacobs, Jeffs, Joyce, Kern, F. Konzen, W. Konzen, Levin, Luther, Long, Meehan, McConn, Mueller, McPhee, McIntosh, Myers, Mulkern, Mitchell, Mulberger, Mohun, McCort, Nealis, Nussbaum, Nester, Newton, Nations, Oxnard, O'Kane, Portillo, Press, Prudhomme, Preston, Regan, Redlich, C. Ruffing, A. Ruffing, Robinson,\* Ramirez, Senn,\* S. Smith, L. Smith, F. Smith, H. Smith, Shields, Steele, Talbot, Tarrant, Vanselow, Valasco, Warner, W. Welch, Wabraushek, Wagoner, C. West, Williamson.

## MINIM DEPARTMENT.

Masters Atkinson, Ackerman, Bailey, Ciarcoschi, Campeau, Cobbs, Chute, Crotty, Dewald, E. Doss, L. Doss, T. Falvey, E. Falvey, Fontanel, E. Garber, Grant, Graham, Griffin, Haney, Healy, Huiskamp, Hillas, Jewett, Jones, J. Kintz, A. Kintz, O. Kintz, Klaner, Kellner, Landenwich, Moncada, Morgan, McGill, McIntosh, McCourt, McNulty, Martin, Murphy, Mason, H. Mooney, Munroe, Mitchell, Nester, B. Nealis, C. Nealis, Nussbaum, O'Neill, Paul, Piero, J. Peck, F. Peck, Quinlin, Ramsey, Riordan, Rowsey, Stone, Steele, Sullivan, D. Sweet, G. Sweet, W. Smart, E. Scherrer, C. Scherrer, Taft, Tildenburg, Williamson,

\* Omitted by mistake last-week.

## List of Excellence.

## COLLEGIATE COURSE.

Latin—Messrs. C. Crowe, J. Burns, Goebel, West, Neill; Greek—Messrs. Sheridan, C. Crowe, Finckh; Moral Philosophy—B. Becker; Logic—A. Ancheta; English Composition—Messrs. Haynes, P. Paschel, Ratighan, S. Nussbaum, H. Luhn, Akin, E. Riley, Fisher, Dillon, Bryar, Padilla, Soden, Glenn; Rhetoric—H. Hull; English Literature—Messrs. Harris, Cleary, Meagher; American Literature—Messrs. Latshaw, Brownson, Ewing, Jess, Wiley; Algebra—Messrs. Ewing, Houck, Adelsperger; Geometry—Messrs. Haynes, Willson; Trigonometry—M. Mulkern; Surveying—W. Harless; General Geometry and Calculus—J. Courtney; Analytical Mechanics—A. Ancheta; Physics—Messrs. Dexter, Rothert, Hagenbarth; Chemistry—Messrs. Rothert, Dexter, Hagenbarth; Analytical Chemistry—A. Ancheta; Botany—Messrs. F. Combe, Latshaw, Ewing; Geology—Messrs. Rothert, Courtney; Zoölogy—Messrs. Ewing, Mulkern; Engineering—A. Ancheta; Mineralogy—F. Hagenbarth; History—Messrs. Mulkern, P. Brownson, Craig, Fisher.

## COURSE OF MODERN LANGUAGES, FINE ARTS AND SPECIAL BRANCHES.

French—Messrs. Jno. Cusack, Nations, West, Brownson, Cavaroc, Becerra, Fontanel, Porter; German—Messrs. C. Senn, W. Konzen, Goebel, Dillon, Baca, C. Bowles; Spanish—Messrs. Saviers, F. Dexter; Instrumental Music—Messrs. Dooling, Willson, Preston, Fitzharris, Luther, S. Williams, C. Ruffing, L. Scherrer, Nussbaum, E. Riley, Cleary, Miller, Sack, Senn, Cartier; Mechanical Drawing—Messrs. Wabraushek, S. Smith, Fehr, Rodriguez, Gallardo, Fitzharris, Colina, Vanselow, De Haven, Hagerty, Robinson; Figure Drawing—Messrs. F. Long, Nations, Nealis, Ley; Elocution\*

\* Report handed in too late for publication.

## Saint Mary's Academy.

One Mile West of Notre Dame University.

—The monthly lecture before the St. Cecilia Society was upon the mechanism of the organ.

—Hon. James Meehan, of Wisconsin, paid a visit to his two daughters, and expressed his warm satisfaction with their improvement.

—At the regular reunion in the Minim department, Fannie Spenser and Lottie Caddagan recited. The "politeness badge" fell to Ella Kendall.

—A pretty ink stand, with tray of hammered brass, was presented by Eva Qualey to match the new desk given to the Minims' study-hall by Flora Johnson.

—Grand preparations are now being made for an elaborate French play, which is intended for the entertainment of the Parisian guests expected to visit St. Mary's in May.

—At the regular reunion in the Junior department, an excellent recitation was given by Fannie Hertzog, in a clear voice and with good pronunciation; Laura Griffith read from a very useful book.

—Those who drew for the Roman mosaic cross were the Misses Bragdon, Griffith, Mason, Pierce, Hertzog, Regan, Steele, Servis, Sheekey, Smith, and Snowhook. It was won by Margie Smith, who presented it to Catharine Servis.

—By an oversight, the name of Miss Nellie Donnelly was omitted in the monthly Art report of February. This mistake is the more to be regretted as the young lady is possessed of good talent, and is remarkably attentive and industrious.

—The Forty Hours' Devotion was opened Sunday morning by Very Rev. Father General. On Tuesday, all the Catholic pupils received Holy Communion. The Annual Retreat will take place during the month, and will be conducted by Rev. President Walsh, of the University, at which time the Jubilee will be made.

—While there is no question of the fact that ranting in speaking or reading is a burlesque on elocution, it is no less true that many, out of a fear of being betrayed into ranting, make themselves equally ridiculous by affecting a low, incoherent, sentimental tone. Such persons make themselves exceedingly tiresome to listeners. The office of speech is to convey ideas through the medium of the voice. Elocution renders this office effective by directing the attention of the speaker, or reader, to conditions which will add power to his speech. Prominent among these are, pitch and rate, force and quality of the modulation. Neither ranting, nor muttering, shows a recognition of these conditions. A thorough understanding of the subject to be interpreted will impel an ordinarily good reader to employ the proper modulation; but a poor reader shows, by the mismanagement of his voice, that he does not understand. But admit that, for himself, the reading is fairly comprehended, what

can be more absurd than for him to expect others to understand when they cannot clearly catch every word.

One who pretends to read well, cannot substantiate his claim, if his hearers are obliged to make an effort to clearly catch every syllable. Not alone at the hour of the elocution lesson should the pupil observe the rules of good elocution, but in every class recitation; in conversations, in recreation hours, the best English should be employed in the best manner. Selections containing slang, false grammar, or any other form of bad English, should be avoided. Too little time is ordinarily afforded for the acquirement of good speech to permit of the memory burdening itself with anything else.

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### St. Thomas of Aquin.

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On opening the last number of *The Ave Maria*, in the Calendar of the week we find an array of beautiful memorials. As a model for the Christian woman is St. Frances De Pontians, of Rome, whose domestic virtues have been enshrined in the graceful verse of "The Golden Psalm," by Miss Eleanor C. Donnelly. Praying in her oratory, St. Frances is called by her husband to prepare for him a repast—so runs the story—and cheerfully she obeys; and when her household duty is completed, returns to her place and resumes her "Vespers"; but at the words *Beatus vir*, as before, De Pontians calls her again from her prayer:

"Once more, her book  
Leaving upon her *prie-dieu*, all unheeded,  
The fair young wife no second summons needed,  
Nor showed unwillingness in word or look;  
But, with angelic patience, took the skein  
Of tangled duties from her spouse's hand,  
And, smiling, wove them silken-smooth again  
Upon the precious reels of self-command.

"The sweet task done,  
And on her bended knees once more begun—  
The interrupted prayer, (O bliss untold!)  
Upon the sacred page beneath her eyes,  
Sparkling and glowing with the sweet surprise,  
'*BEATUS VIR*' was writ in lines of gold!"

From this calendar, we are also reminded of the natal periods of two great personages, not raised on the altars for our veneration, yet both of whom have shed a splendid lustre, the one over Christian art, the other over Christian literature. We find that Michael Angelo was born March 6, 1474; Tasso was born March 11, 1544.

Beside the feast days of St. John of God, St. Colette, and St. Gregory I, we have that of St. Thomas of Aquin, transferred from the 7th—Quinquagesima Sunday—to the 11th. Many grateful emotions, cheering thoughts, and ardent hopes are suggested at the name of this great Doctor of the Church. An angel, to use the term in its ordinary acceptation, is a messenger of good. St. Thomas earned his title of "The Angel of the Schools," because, by his powerful influence, he calmed the disturbed, the fearfully tempestuous condition of the intellectual atmosphere. The age

in which he lived was given to disputations, and nothing was held too sacred for the impertinent criticisms and censures of shallow pretenders and false logicians. By his calm refutations of all objections, he stilled the warring elements, and re-established that reverence for authority upon which the perpetuity of Christian civilization is based.

The character of St. Thomas appeals most forcibly to the admiration of the youthful student. In the entire list of eminent scholars whose characters and achievements have descended to us from the past, not one can approach him as a worthy example fit for the imitation of youth who are applying their minds to study. Possessed of a breadth and power of intellect without parallel in any age, his superiority was only equalled by his unfeigned humility; having at his command a scope of knowledge and research astonishing to contemplate, these advantages were only surpassed by the depth of his faith, and the steadfast ardor of his zeal to silence forever the audacious pretensions of heresy. The forces of rationalistic philosophy, like the impious cohorts of Pharaoh in pursuit of the children of Israel, were pushing their apparent advantage over the defenders of divine Authority. Across the Red Sea of dialectics, they saw their way clear. They were sure of victory, when St. Thomas, like the great Hebrew law-giver of old, waved his rod—that of sound Christian theology—over the obedient billows, and, lo! the audacious philosophers, with all their overbearing sophistry, were overwhelmed in the very course where they felt sure of success, and in the very path where humble truth had passed dry shod beyond the reach of her foes. Skeptical theories were completely refuted; divine Authority was triumphant, and the agitated schools were tranquillized at last.

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### Obituary.

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In the Sisters' Infirmary, on the eve of Quinquagesima Sunday, a little before nine o'clock p. m., after being duly fortified by the Sacraments of the Church, SISTER MARY OF ST. LAWRENCE (Miss Elizabeth Robinson) gave up her pure young soul to God. Ere the blight of the world had breathed upon her gentle life, to Him she consecrated her all. Her exceptional advantages, her superior gifts of mind and person, were spontaneously yielded to her Creator as His just due. Speedily has her useful career been crowned with its reward.

As was justly remarked by Very Rev. Father General, had the dear departed Sister "selected for herself, she could not have chosen a more favorable time in which to pass away from earth." The Devotion of the Forty Hours was to open on the following day. Already was the sanctuary redolent with the fragrance of the votive blossoms, which, like her young and innocent soul, had been offered in all their fresh loveliness to God. They, like the hearts of numberless worshippers, were awaiting the morrow, when our Lord in the Ostensorium, would give an audience to adoring hearts;

and the dear Sister, passed away, as if on the breath of loving supplication. How many pious prayers were offered for the repose of her soul on those three precious days! Again, the whole Christian world was absorbed in the one thought of preparation for the opening of Lent; and what is the Forty Hours' Devotion, but a protest—a tender act of reparation to our Lord for the follies of the carnival? A happy hour, indeed, for the departure of one who had turned with joy away from the allurements of the world, to engage in the noblest labor of which the human powers are capable—the education of youth.

Sister Lawrence, in June, 1879, graduated from St. Catharine's Normal Institute in the city of Baltimore, entering the following month the Novitiate of the Sisters of the Holy Cross, and from that time forth, until the present scholastic year, she has been engaged as a teacher in the Community, endearing herself to all by her many virtues. May she rest in peace!

### Roll of Honor.

#### SENIOR DEPARTMENT.

*Par Excellence*—Misses Alinoh, Alwein, M. Andreus, J. Barlow, Bubbs, Butler, Brady, Bruhn, Brown, Blacklock, Baschamang, Beckmann, Carney, Clendenen, Considine, Claggett, Coll, Carmien, Cox, Carroll, Dillon, A. Donnelly, E. Donnelly, Dart, Desenberg, B. English, A. English, Ewing, Egan, Fuller, Fehr, Farnsworth, Fenton, Flannery, Alice Gordon, Addie Gordon, Green, A. Heckard, Horn, Hummer, B. Heckard, Henry, Haas, Kearney, Kearns, Kingsbury, Kennedy, Lang, Lyons, Levy, Lauer, Livingston, Lawrence, Moon, Munger, Morrison, J. McHale, M. F. Murphy, S. McHale, L. Meehan, N. Meehan, M. McNamara, C. McNamara, M. Murphy, Monahan, Neff, Nagle, North, Nester, Patrick, Riedinger, Rose, Robb, Rend, C. Scully, M. Scully, S. St. Clair, L. St. Claire, Stadtler, Shields, Shephard, Stafford, Stocksdales, Thornton, Trask, Williams, White, Walsh, I. Wynn. *2d Tablet*—Misses Chaves, Griffith, Kearsey, Laskey, Morse, Otero, F. Wynn.

#### JUNIOR DEPARTMENT.

*Par Excellence*—Misses L. Bragdon, S. Campeau, M. Clifford, L. Griffith, F. Hertzog, A. Keyes, G. Regan F. Steele, C. Servis, M. Smith, B. Snowhook, L. Van Horn. *2d Tablet*—Misses M. Coll, E. Martin, M. Mason, M. McEwen, L. Nester, B. Pierce, C. Prudhomme.

#### MINIM DEPARTMENT.

*Par Excellence*—Misses E. Blaine, E. Burtis, L. Caddagan, E. Kendall, M. Lindsey, D. Lee, E. Qualey, H. Rhodes, F. Spencer, J. Wallace.

#### ART DEPARTMENT.

##### HONORABLY MENTIONED.

##### DRAWING FROM THE CAST.

3D CLASS—Misses Butler, Egan, Donnelly.

##### FIGURE DRAWING (FROM THE FLAT).

1ST CLASS—Misses Ewing, Fuller, Heckard.

2D CLASS—Miss Van Horn.

3D CLASS—Misses M. F. Murphy, Griffith.

##### ELEMENTARY PERSPECTIVE.

3D CLASS, 2D DIV.—Misses Thornton, Bragdon, Neff, Beckmann, Smart, H. Nester, G. Nester.

##### PAINTING IN WATER-COLORS.

Misses Munger, Clifford, Levy, Mason, F. Steele, Fenton, Sheekey.

##### PAINTING ON CHINA.

Misses Duffield, Walsh, Addie Gordon, Alice Gordon.

##### LUSTRA PAINTING.

Misses Otero, Clendenen, Brown, Wynn.

##### PAINTING ON VELVET.

Misses Nagle, Green.

##### OIL-PAINTING.

1ST CLASS—Miss Ewing.

2D CLASS—Misses Fuller, Cox.

3D CLASS—Misses Kingsbury, Kearney, Keyes, Rose, S. St. Clair, Nagle, McHale, Considine.

2D DIV.—Misses Stadtler, N. Meehan, Scully, Shields, G. Coll.

##### GENERAL DRAWING.

##### SENIOR DEPARTMENT.

Misses A. Donnelly, N. Meehan, L. Meehan, Blacklock, Alwein, Kennedy, Livingston, Desenberg, Henry, North, Lyons, Trask, C. McNamara, M. McNamara, Lauer, Faxon, Morse, Neff, Haney, Stocksdales, Allnoch, Andreus, Carroll, Flannery, Laskey.

##### JUNIOR DEPARTMENT.

Misses T. Balch, Paul, Pierce, Smart, Haney, Odell, Coll, Martin, Simpson, Hertzog, Prudhomme, Qualey, Wallace, Caddagan, Burtis, Spencer, Rhodes, Blaine, Lee, Kendall.

### Sacred Heart Academy, Ogden, Utah.

Last Friday evening, the Sacred Heart Academy, in this city added to its already well-established reputation another tier on the temple of Fame, which the indefatigable labors and rare educational qualifications of the instructors have been patiently but unremittingly building these many years. On the occasion of the closing of the semi-annual examination a programme of exercises had been arranged which it would be difficult to excel, if equal, in tasteful selection and pleasing variety. But the Sisters always do it in that way. They know how to please an audience with a chaste, captivating, and elevating exhibition of the well-trained and diligently disciplined aptitudes of their pupils. Last evening's programme was no exception to the rule. Although comprising no less than eighteen pieces—instrumental and vocal music, as well as recitation and essay—the various parts were so deftly intertwined—the pathetic with the comic, the intellectual with the musical—that the hours flew like minutes, and the only regret experienced by the audience was that the entertainment came to so early a close. From the little Minims up to the young lady scholars who stand on the threshold of life, they all manifested a graceful self-composure and dignified bearing that spoke well for the good moral training and the good principles which the Sisters are, by day and by night, inculcating in the minds of those intrusted to their care.—*From the Ogden Press Reports, Feb. 11.*

#### SHUT THE DOOR.

Don't let the door stand open, but shut it with much care, Without a bang, without a whang: yes, shut it fair and square; Without a slam, without a jam, without a slat or jerk, For if you've left it open, go shut it, and don't shirk.

No Christian man or woman, no well-trained chick or child Will let a door swing idly, to make weak nerves run wild, When chilly winds are blowing, and some one taking cold, While the open door is creaking and muttering like a scold.

Haste makes but waste, remember, so plenty take of time: Don't leave the door half open—a fault almost a crime— And if you've ever done this, don't do it any more; Whatever else you fail to do, don't fail to shut the door.

—*Good Housekeeping.*